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One also often finds as an avowed goal the idea of being useful to his lineage.

Disinterested mystical impulses appear totally absent from these cults.

But that is only one aspect of the phenomena of possession; they really seem to be, in large measure, unconscious and involuntary. Everyone can try to obtain a gadu, but everyone does not succeed; one must have a certain predisposition. "One cannot oblige a gadu to enter a man," say the Boni; it certainly seems, in fact, that in nearly half the cases possession takes place spontaneously and sometimes to the great terror of the person concerned: this is observed especially in the kunu.

Mimi, a woman about 46 years old in 1958, of the Kotika lineage, was possessed by two gadu, an Ampuku and a Papa gadu. Here is how her near relatives relate the fashion in which they came into her.

About ten years before, Mimi was showing signs of mental derangement. Her mind wandered, she sometimes used to leave the village to run in the bush at random, she uttered disconnected words (1). Then she fell very ill (pleurisy?).

1. It is necessary to note on this subject the very widely held idea among the Refugee Blacks, as among the Creoles, that certain forms of mental imbalance are due to the action of an entity which is trying to manifest itself in a man and does not succeed. In order to cure this man, he must be "washed" with appropriate leaves so that the god can come to manifest itself in him; the rest of the time he will be normal.

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754 He accused him of being an azemã (vampire) and of drinking the ox's blood. S... answered nothing, which appeared to everyone obvious proof of his guilt. He untied his boat and went away. Since then everybody in Kotika avoids him; they abstain from accusing him personally in order not to become victims of his sorcery.

Agyémési affair. -- Agyémési, an old man of Asisi village (Awara Bakka) who died in 1953, was a solitary and morose man with odd ways. For a long time he had been accused by B... (of Loka) and by N..., a Djuka living among the Boni, of being a wisimã and of having made them sick. He had even [695] been accused before the grand man, had denied it, and the grand man according to usage had told him: "We leave to God [167] the ,ob of punishing thee if thou art guilty." Agyémési, in order to flee his persecutors, had settled in the Indian village of Aloïké.

His accusers insisted to people of his lineage that he be brought and publicly interrogated. A... and P... were sent, who went to get him by making him believe that the council of the Awara Bakka lo, putting an end to a long dispute, had decided to name him captain as the doyen of the lo. Without [695] mistrust, he followed them to Asisi. He was received by his accusers who insulted him tumultuously, without, however, there [154] being any blows. The poor man remained speechless, which appeared to all to be the obvious proof of his guilt. He took to his bed and five days later he was dead (1).

1. The Refugee Blacks are so suggestible that the sole fact of seeing oneself cursed and abandoned by all must bring on a psychological shock capable [171] of bringing death. Similar cases have been observed in Africa.